

Hawaii Holomua

PROGRESS.

The Life of the Land is Established in Righteousness.

HONOLULU, JUNE 9, 1894.

CHARITY IN HAWAII.

Special Correspondence of the Transcript.

From what sources do the American people derive their knowledge of events at Honolulu, and how is their opinion on Hawaiian questions formed? First, the press despatches from hence; all, or nearly all, of which are prepared under the supervision of the party in power. Second, from the San Francisco press, this being from local and selfish reasons a unit in favor of the annexationists. Third, from private letters, all of which, going to the United States from the same party, but speaking as individuals, confirm the testimony of the more public utterances. Clearly, therefore, whether the provisionalists be right or wrong, the American people have had little opportunity to form their opinions save on the evidence of those who caused the revolt.

The fact above stated constitutes the excuse of citizens of the United States that they have not more generally resented the persistent assumption on that part of the revolutionists that it is American capital which demands our protection, American interests and property now in jeopardy here. It is Hawaiian property, wrong from Hawaiian land which has been leased at merely nominal rental by the favor of the Hawaiian Government, cultivated by cheap labor imported by the privileges of Hawaiian law; the immense accumulations, the enormous dividends, result from the favoring conditions given by the Hawaiian Government to the sugar planters, notably the reciprocity treaty, a measure inaugurated under the brother of Liliuokalani. There lies before me an official statement of the ten most prosperous plantations; by this it is clear that an investment of \$4,655,000 in sugar produced last year an average dividend of 22.6 per cent, the highest percentage being forty, and the lowest thirteen per cent. Is not the above sufficient evidence that their mercantile prosperity has been enormous, and that they were not oppressed very grievously in their incorporated estates? They will be happy, indeed, if for the twenty years to come their confederated wisdom shall succeed in giving to them such substantial returns as those which have flowed into their pockets under the reigns of those sovereigns of whom they cannot speak charitably today.

Why, then, did they rebel? Why, indeed? It was another illustration of the old fable of the goose who laid the golden egg! It was the old story, and the Royalist government might have quoted to them their own Bible where it says, "I have nourished and brought up children and they have rebelled against me." It was the arrogance of richest and not the turning of poor worm under the heel of the oppressor. It was the love of power; it was the greed of gain.

Let us grant that such power would have been wisely used for the benefit of the Hawaiian, if you will; let us never insinuate that the gain would have been or is that of the pirate or filibuster; none the less it is true that love of power and two cents a pound additional profit caused the revolt more than any other secret spring of action. When men move together, or when the individual acts, it is from fixed motives; there may have been those in the provisionalist ranks in whose breasts patriotism (as they understood it, which means here devotion to the land of their ancestors, not to the land on which they were born), aroused them to action, but the master motive of the movement proceeded from the arrogance of capital, associated capital which brooks no oppo-

sition; and, like Alexander, is not satisfied with the world it has already conquered.

These men, in private life, are the very cream of the world; they are hospitable, even where the stranger has at times entered their doors but to betray the faults and foibles of their family circle; they are moral and religious, offering to the God of their fathers their daily lives in humble effort to follow that of His Son; they are charitable, using that term in application to a desire to bless and help others, so that most of them do something for the education and support of Hawaiian youth.

This is the individual life; now, would that the same could be written of the associated life of the community, but in truth, it cannot. It is no easier for them to make this the kingdom of heaven than it was for the rich man to enter it burdened with his wealth in the days when the teacher of Nazareth stated the difficulty. And therefore we find them lacking in that charity which thinketh no evil, beareth all things, seeketh not her own and believeth all things.

That which they have said of their queen, the stories they have circulated of the private life of some of her adherents, could be readily reciprocated in kind. Let the Royalists, the Hawaiian, have this to his credit; he has never descended to that kind of warfare. But is it not sad that the scandal and the gossip of this civil strife should have come from lips on which the notes of prayer have scarce been hushed? That for real forbearance and that silence which is golden, we must look not to the children of the missionary but to the descendants of the savage or the family of the unbeliever.

It is not forgotten here that the only detractor from the merits of the martyred priest of Molokai came from one of their number after the lips which had prayed for the dying leper every day for nearly twenty years were cold and silent; with us this is a dead issue, but since I have been here two articles have appeared in a native newspaper resenting the old slander of Father Damien's character. For these Hawaiians feel; they bear wrong in silence, but the heart is heavy and sore.

"They think we are indifferent," said a full-blooded Hawaiian to me. "These people who have tried to barter away our nation; and why? We do not deny that they have been our friends. We love our friends; we meet them in private life just as we always did; we try to treat them hospitably and courteously, we say nothing of the wrong they have done our queen, and what is our return? They send word to other nations that we do not care; that we will cheerfully submit to loss of nationality. They are utterly wrong; we feel our position and suffer, keenly, sadly, though silently."

Other testimony at my command mostly confirms the above. No person ignorant of the Hawaiian temperament can appreciate the intense delicacy of this people. Oh, how they love their flag! No wonder that the provisionalists party, having sought to obliterate the nation, now are considering sundry designs for changing radically the national ensign, those colors which were once before hauled down by a foreign power, but which the native, to his great joy, saw restored after nearly six months by the same power. Thus there is a precedent for their simple, honest, Christian faith that the United States will do as honorably by them as was done by monarchial Great Britain, and the first act of Colonel Blount gave the color of truth to this inference.

But how did they greet the change of ensign? Would any other nation have allowed a foreign symbol to flutter undisturbed for over two months?

They bore it until the day came when by the order of the American minister it was to come down; then they assembled to see the restoration of their own. A friend of mine stood by a group of Hawaiians as the change was made; down came the American, and up rose the Hawaiian colors. "Why don't you cheer?" he asked. Silence was

the answer. "Why don't you cheer," he demanded again. His eyes had been raised aloft, or he would not have questioned them. For, turning around and looking into the dark faces of the men and women at his elbow, there were great tears of joy rolling down their cheeks, and voices would have been drowned in sobs. "Besides," said one of the men to him, "we would not do anything to hurt the feelings of the Americans; it is their flag, you know."

That is Hawaiian; it is not our teaching that gave them their rational characteristics. They are children, say those who would be their guardians. Well, suppose they are, and spoiled children at that. Who was it that said we must receive his teachings as a little child; who not only suffered but loved little children? What estimate would we make of any person who should hate a child or take the least advantage of its innocent confidence?

What is their national custom when the latter mentioned becomes fact? Within six months I have answered that question from observations made in the evening on the streets of London, where the poor outcast woman wanders in search of bread. What is her fate in Hawaii? As soon as it is known that she requires the sympathy of her friends, a couple of good women with whom fortune has been kinder in that they have husband, home and humble means, go for her—to reproach and draw aside their skirts? Oh, no; but vie with each other in inducing her to give her child to them to be reared, clothed and educated as a member of their own family circle. The poor mother does not lose her position, and the child is forever ignorant that he is not in the home of his own parents. Now, the Hawaiian did not learn to cut this broad mantle of charity from the New England fashion-plate.

This custom is universal; nob and fishermen are proud to perpetuate it, and when to a married pair of the humbler class a child is born there is no need of anxiety, for the ready hand and hospitable heart of more than one of the parents' friends not only stand ready, but almost angrily urge their claim to receive the little stranger. There was a lady here in public life who had in her service a most devoted married pair, they were loyal to her, true to each other, and in one instance nearly paid for their constancy with their lives; a child was born to them, and as a delicate reward, this noble lady said: "That child shall be mine, in that I will rear, educate and clothe it for you; it shall always have the best and live in plenty." Again, in another part of the island was born another infant, and some one told the noble lady that her own husband ought to assume its support. And she resented the imputation? No, she said, "go and get the new comer; I cannot do it, but it shall be placed with a friend of mine, and shall never know reproach or want, but be fed, clad and reared as well as anyone in the kingdom."

What has been the result to two beautiful, innocent children? They call the woman who has reared them "mamma;" the noble patress is one whose life has been from girlhood to age free from the least attack of social enmity. But what was the result to their benefactor? The woman was Queen Liliuokalani, and in thus showing her benevolence and conforming to a national custom, making herself thereby the equal of her humblest subject on the glorious, the divine plane of that charity which covereth a multitude of sins, she exposed her own breast to the wicked attacks of her political enemies.

Again would I assert in terms as strong as language can make them that I write not from hearsay, but after personal interviews with each and all the parties to the above transaction. Charity like crime is contagious; it took all cooler judgement to control my impulse of conformity to Hawaiian custom and beg for myself and Chauncy Hall School the honor of bringing up one of these island waifs in the institution where the Queen's husband received his education.

At one end of the city of Honolulu is the missionary seminary for the instruction of Hawaiian girls; in the temporary penury of the royal patron I cannot say how many there are now the recipients of her bounty, but until recently twenty were supported there from her private purse; that which was true of this institution was also true of others where she was placed the children of her poorer friends. Further, when the means of this institution were insufficient, the managers went to her majesty; she heard their story and drew seventeen thousand dollars from her own funds, when she gave to them for investment, the income to be used for their good. What was done with this sum? It was put into construction bonds of a plantation railroad company, from which no income has been derived, and on which probably not a cent of principal will ever be paid, and the man who was responsible for the loss to the queen of her intended benevolence, and to the seminary for its fund, was one of commissioners who hurried to Washington with the annexation treaty.

When one of the queen's ministers went into her presence during the last days of her power, he found her diligently studying the appropriation bill. He told her that owing to limited revenues, there must be general reductions, and looking at the items, he cut down one after the other. "But," she said, "it is going to be very hard on those poor school teachers to have their salaries so reduced; they do not receive any too much pay now." "I know it, your majesty," said he, "but it is necessary; there's only just so much money to go round." He had noticed that on the memorandum before her she had written her own name at the head of her list. "I will tell you," said she, drawing her pencil through the figures, "Begin with me; take off all that item, that'll help ten thousand dollars," thus surrendering the sole cash payment which she received from the department of finance, rather than cripple the means of the instructors of her people.

But what then would be her means of support? The rent of the crown lands reserved from all time were the income of the sovereign, as previously explained by me in these letters. These rentals have been confiscated to the use of the provisional government, and notwithstanding this accretion of their revenues to the amount of say \$50,000 their disbursements exceed by more than 100 per cent the public expenditure under the queen. Besides which, when she was in receipt of this sum, a big retinue of the native people were supported from her purse. Some have placed it as high as three hundred in number. Now, it is paid to send commissioners to Washington to pay Mr. Thurston's living there, to support President Dole and his council, and further to maintain the provisional army of aliens which are drilled daily to prevent the Queen's restoration to the throne. Thenative Hawaiian receives little or no benefit from the bountiful provision of the Kamehamehas.

JULIUS A. PALMER, JR.

ENGLAND has its House of Lords which the people are trying to demolish. The p.g. of Hawaii proposes to have its house of lords in a close corporation of 15 members, elected by a high property qualification. In addition to this, the Dole draft for a "republic" provides for a House of Princes under the guise of an "Advisory Council," one third of which will be appointed by a cypher House of Representatives; one third by the House of Lords; and one-third by Emperor Dole. Evidently the Potentate of the eight years appointment is resolved that the "people" shall not come between the wind and his nobility. But the masses generally get it ere all the same.

LONDON, May 30.—General John Hewston, a Californian who has been staying at the First Avenue Hotel in this city, has been arrested and charged with causing the death of a man named George Barbo.

THE AMERICAN LEAGUE.

The Proposed Constitution doesn't Suit the Men From Whom Dole takes Authority

The hall of the American League was not over-crowded last night when President Murray called the meeting to order. The object of the meeting, he stated, was to discuss the proposed constitution and hear opinions in regard to the merits of the instrument. Two meetings for closed doors had been held for the same purpose and the League had sent a resolution to the Convention in which a strong objection to the high qualifications for voters for senators was pronounced. Mr. D. B. Smith, the representative of the League in the convention would present the resolution and it was to be hoped that it would be heeded. The League also objected to the clauses pertaining to the election of the President. A four years term was sufficient and he should be elected by a popular vote. The heads of the departments should also be elected, and not appointed as provided in the draft. President Murray then opened the meeting and called on J. Quinn, who responded by a lengthy address.

Quinn, who was received with applause, emphasized in a vigorous speech the right of the people to rule. He expounded the American principles of self-government, and denounced the proposed constitution, although he could see one or two good clauses in it. He approved of the restriction of Asiatics, but that clause had been changed also, the original provision for naturalization, but that had been altered for the worse. It was supposed that on the second reading the term of eight years now proposed for the President would be amended, but it was time now for the people to be heard. Mr. Dole is a man for whom all has respect, but how does he know that he will live eight years. There was too much power in the hands of the President. The proposed government would not be a popular government in an American sense. D. B. Smith was the only man who had opposed the unpopular method of electing a president, and he had dropped his opposition and fallen into line. The speaker was sorry for that—for Smith. The proposed constitution wasn't a bit better than the old one. Why should not the people elect officers of the government? That was what had been fought for in vain for years under the monarchy. Now when a republican government was to be framed, the same non-American principles prevail. It made every American, every man, blush with shame. Why should these men pass constitutional rules to appoint marshals, etc? Let the people elect them, and let them start right now. The clause providing for a permanency of an advisory council with more power than the legislature, was the most damnable proposition. What will be the use of a legislature when a body like the proposed advisory council can undo, at its sweet will, the work done by the representatives of the people? That is the crowning outrage in the proposed draft. The Australian ballot system was good enough and had worked well. It was not the place of a constitutional convention to make election regulations. If the proposed constitution is passed the American League and many others will protest. If the present government does not give the people some rights we will turn them out. While the League supports the government and the convention they must take warning. Mr. Quinn then told an Alaskan story and was loudly applauded.

J. L. Carter, who is the Sergeant-at-Arms promised that the convention would improve in conduct and make everything alright. The qualifications for voters had already been amended and would be amended again. He admitted that he possessed the

essence of selfishness, and believed in hanging on to what the party had got. The speaker then gave a lecture on American politics and explained how Cleveland was elected by a popular vote although Harrison had been elected by the Editorial college. He proposed to look facts straight in the face, and admit that anything put to a popular vote by them would be defeated. We haven't got the people with us, and if anything was submitted where would we come in? He approved of the election of President, though, by a popular vote. The speaker honestly did not believe that the constitution was of any use, because we are bound to be annexed. If he wasn't sure of that he would not approve of the draft.

Mr. J. Vivas was the next speaker. He was too democratic, he said, to speak from the platform and preferred to stand on the floor. He saw none of his countrymen in the hall except one, and he even perhaps did not vote for him. (Mr. Vivas, "for you no, no, never!") The draft, he continued was bad, but it was something to go by. In its present form, the constitution would never be adopted. It was more fit for South America than for Hawaii. The men who framed it vote against their own draft. It is too early to condemn and criticize it, though. He would do all he could to amend the draft.

Mr. Joe Emerson knew nothing about Republican governments, because all his life he had lived under a monarchy. He would ask the audience to remember their aunts and sisters, and give a franchise for the women. The women are to the front. They are captains of steamboats, they are parsons, doctors, lawyers in fact, they are ready to take in anything. They should vote. If not at once, then by and by when they get ready. A clause should be inserted in the constitution that a franchise could be granted our aunts in a year or so. Let all help along.

E. Towse advocated the franchise for women. He satirized Mr. Quinn and the other statesmen who know all about constitutions, and then he launched on a lengthy lecture on American politics. He approved of the new constitution. The Hawaiians stood in the same positions as the negroes in the South. The ordinary politician is in the habit of smoothing the Hawaiians. He didn't do that. He claimed openly that the Hawaiians are not fit for self-government.

President Murray closed the meeting as several speakers had not appeared on account of attending the meeting of the Councils.

Church Services.

The services of the Cathedral Congregation of St. Andrew's Cathedral for tomorrow are as follows: Second Sunday after Trinity. 6:30 a.m., Holy Communion; 11 a.m., Mattins and Sermon; 3:30 p.m., Evensong Hawaiian; 7:30 p.m., Evensong and sermon.

The services of the Second Congregation of St. Andrew's Cathedral tomorrow (Sunday) will be as follows: 9:45 a.m., Holy Communion with sermon; Sanctus and Kyrie, Smart in G; hymns 519 and 523; Nunc Dimittis, Chard in A; 6:30 p.m., evensong with sermon; Magnificat, Turle in C; Nunc Dimittis, Morrington in D; hymns, 537, 193 and 19. Rev. Alex. Mackintosh, pastor. All are invited.

At the Central Union Church, cor. of Beritania and Richard sts. services will be held as follows: Sunday School at 9:45 a.m.; Public Worship at 11 a.m. and 7:30 p.m. The Young People's Society of Christian Endeavor will meet at 6:30 p.m. All are cordially invited to these services.

The Y. M. C. A. members will hold services on Sunday, 11 a.m., at Oahu Jail; 1:15 p.m., at the Barracks; 3:30 p.m., Bible study at Y. M. C. A.; 6:30 p.m., Gospel praise service at Y. M. C. A.

Tuesday, 7:30 p.m., prayer meeting at Y. M. C. A. Reorganized Church of Jesus Christ of Latter Day Saints; Mililani Hall, rear of Opera House. Services will be held on Sunday as follows: 10 a.m., Bible class; 11:15 a.m. and 7:30 p.m., preaching by Elder J. C. Clapp.